

The Muslim Sunrise



2001

Special Issue on Jihad

Issues 3/4

“The doctrine of *Jehad*
as understood and propagated by
the Muslim divines of this age
who are called *maulvis*
is utterly incorrect.

It can lead to nothing except that
by their forceful preaching
they would convert common people into wild beasts
and would deprive them of
all the good qualities of human beings;
and so it has happened.

I know for certain that the burden of the sins of
those people who commit murders through
ignorance on account of such preachings, and
who are unaware of the reason why Islam had to
fight battles in its early stages, lies on the necks
of these *maulvis* who go on propagating secretly
these dangerous doctrines which result in such
grievous loss of life.”

Haḍrat Mirza Ghulam Aḥmad Qadiani (1835-1908),
The Promised Messiah, peace be on him

A Publication of Ahmadiyya Movement in Islam, USA

\$4

بسم الله الرحمن الرحيم

The Muslim Sunrise

A Journal of the Islamic Renaissance in America

The Muslim Sunrise is a journal of the Ahmadiyya Movement in Islam, Inc., U.S.A. The magazine is open for discussions on Islam and topics relating to other religions. It highlights the role of Islam in a changing environment. It provides a platform for public opinion on current issues and their solutions. Opinions expressed in the magazine may not necessarily be those of the Ahmadiyya Movement in Islam.

The Muslim Sunrise was founded in 1921 by Dr Mufti Muhammad Sadiq (1872-1957), the first Ahmadi Muslim missionary in the U.S.

The Ahmadiyya Muslim Community was founded in 1889 by *Ḥadrat* Mirza Ghulām Ahmad of Qādiān (1835-1908), peace be on him. It is presently headed by *Ḥadrat* Mirza Ṭahir Ahmad, the fourth successor to the Holy Founder of the Ahmadiyya Muslim Community, may Allah be his support.

The Ahmadiyya Muslim Community in the US is headed by *Sahibzada* Mirza Muzaffar Ahmad, known as M. M. Ahmad with respect to his prominent services in the financial arena in the government of Pakistan and at the World Bank.

Address all inquiries to Editor

The Muslim Sunrise, 15000 Good Hope Rd, Silver Spring, MD, 20905

Phone: 301 879-0110, Fax: 301 879-0115

Editors:

Syed Sajid Ahmad

Dr. Rasheed S. Azam

Dr. Shanaz Butt

Dr. Wajeeh Bajwa

Shamim A. Azam

Bushra Salam Bajwa

Arshed M. Khan

Al-Haj Dhul-Waqar Yaqub

Subscription Rates:

US\$2/copy, US\$8/Yr in the US,

US\$3/copy, US\$12/Yr in other countries, including postage and handling.

Limited trial subscriptions are available free of charge.

Libraries, scholars, teachers, and writers can request complementary subscriptions. If your organization has not budgeted for the subscription of this magazine, you can request a renewable free subscription.

Send subscription orders/requests to

Dr Wajeeh Bajwa, Muslim Sunrise Subscription Dept.

PO Box 1057, Cary, NC 27512-1057

In This Issue

We strongly condemn terribly vicious act of terrorism and atrocities committed on innocent civilians.

M.M. Ahmad, President, Ahmadiyya Movement in Islam — 4

Jihad—Supreme Efforts in the Way of Allah

From the Holy Qur'an — 5-6

The Meaning of Jihad

Ḥaḍrat Mirza Ghulam Aḥmad Qadiani,

The Promised Messiah, peace be on him — 7-17

Comparative Religious Teachings on War and Peace

Ḥaḍrat Mirza Bashīr-ud-Dīn Maḥmūd Aḥmad

May God be pleased with him, Second Successor to the Promised Messiah, peace be on whom — 18-28

Responsibility of the Afghan Government

Ḥaḍrat Mirza Ghulam Aḥmad Qadiani,

The Promised Messiah, peace be on him — 28

Ahmadis Believe in Jihad

Ḥaḍrat Mirza Bashīr-ud-Dīn Maḥmūd Aḥmad

May God be pleased with him, Second Successor to the Promised Messiah, peace be on whom — 29-33

Jihad—The Holy War

Ḥaḍrat Mirza Tahir Aḥmad

Head of the Worldwide Ahmadiyya Community in Islam — 34-36

The Question of Divided Loyalty:

Some Parallels From History

Mirza Bashir Ahmad, may Allah be pleased with him — 37-42

“Suspension of Jihad”

B.A. Rafiq — 43-51

An act against God and His people

Aftab Ahmad, M.D., Portland, OR — 52-57

About Sunrise: 2

Addresses for Contact: 58

Conditions of Bai‘at (Initiation): 59

Suspension of Jihad with Sword: Back Cover

We strongly condemn
terribly vicious act of
terrorism and atrocities
committed on innocent civilians.

September 11, 2001

His Excellency,
Mr. George W. Bush
President of the United States of America
The White House
1600 Pennsylvania Avenue, N.W.
Washington, D,C, 20500

Dear Mr. President:

We strongly condemn today's terribly vicious act of terrorism and atrocities committed on innocent civilians.

The Ahmadiyya Muslim Community of U.S.A. condemns in the strongest terms the despicable attacks and extends our sincere sympathies to all those who have suffered and will visit hospitals to donate blood and all those in need of it in New York and Washington.

Yours Sincerely,
M. M. Ahmad
President,
Ahmadiyya Movement in Islam, Inc.
cc: Secretary of State, General Collin Powell

A press release to the same effect was also released.

Jihad—

Supreme Efforts in the Way of Allah

Jihad means, exerting one's utmost power contending with an object of disapprobation, and this is of three kinds, namely, (1) with a visible enemy, (2) with Satan, and (3) with one's self.

The Quran teaches that when war breaks out, it should be waged in such a way as to cause the least possible amount of damage to life and property; and that hostilities should be brought to a close as quickly as possible.

22:40 Permission *to fight* is given to those against whom war is made, because they have been wronged—and Allah indeed has power to help them—

22:41 Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah'—And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty—

60:9 Allah forbids you not, respecting those who have not fought against you on account of *your* religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable.

60:10 Allah only forbids you—respecting those who have fought against you on account of *your* religion, and have driven you out of your homes, and have helped *others* in driving you out, that you make friends of them, and whosoever makes friends of them—it is these that are the transgressors.

61:11 O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?

61:12 That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did not know.

29:70 And *as for* those who strive in Our path—We will surely guide them in Our ways. And verily Allah is with those who do good.

9:20 Those who believe and emigrate *from their homes for the sake of God* and strive in the cause of Allah with their property and their persons have the highest rank in the sight of Allah. And it is they who shall triumph.

9:111 Surely, Allah has purchased of the believers their persons and their property in return for the Garden they shall have; they fight in the cause of Allah, and they slay and are slain—a promise *that He has made* incumbent on Himself in the Torah, and the Gospel, and the Qur'an. And who is more faithful to his promise than Allah? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph.

4:96 Those of the believers who sit *still*, excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit *still*. And to each Allah has promised good. And Allah has exalted those who strive above those who sit *still*, by a great reward.

From Selected Verses of the Holy Qur'an

The Meaning of Jihad

Ḥaḍrat Mirza Ghulam Ahmad Qadiani (1835-1908)

The Promised Messiah and the Mahdi of the Age, peace be on him

FIGHTING IN THE CAUSE OF ALLAH

Striving in the cause of Allah, which is designated *Jihad*, is a doctrine the philosophy of which needs to be clearly understood. Failure of its appreciation has caused many people in the middle centuries of Islam, and in this our own age, to entertain serious misconceptions concerning it, which has rendered the teachings of Islam open to the criticism of its opponents, whereas Islam is a holy religion which is a mirror of the law of nature and manifests the glory of God.

The root of the Arabic word *Jihad* means striving and has been metaphorically applied to fighting in the cause of religion. Why did Islam have to resort to fighting and what is the purpose of *Jihad*? With the very birth of Islam it was confronted with great difficulties and all peoples conceived enmity against it. It has always been the case that on the advent of a Prophet or a Messenger his opponents, perceiving that his followers are a company of earnest, righteous and courageous people who are likely to march forward quickly, begin to entertain rancor and jealousy against them; more particularly is that the case with the divines and leaders of other religions... They begin to devise projects to harm the new faith. Very often they feel in their hearts that by persecuting a righteous one of God they have become subject to God's wrath and their wrongful conduct also betrays that their hearts feel guilty, yet the fierce fire of jealousy drives them into the pits of enmity. These were the causes which not only prevented the leaders of the polytheists and the Jews and the Christians from accepting the truth, but incited them to bitter enmity and they began to consider means of wiping out Islam from the face of the earth. As in the beginning the number of Muslims was small, their opponents, out of the natural arrogance which inspires the minds of people who consider themselves superior to the followers of the new faith in respect of wealth, numbers, esteem and rank, treated the Muslims with bitter hostility as they did not desire that Islam, the heavenly plant, should take root upon the earth. They put forth their utmost effort to destroy the righteous and left out no means of causing them hurt. They were afraid lest the new religion

should become firmly established and its progress might ruin their own religion and culture. Out of this fear, which terrified their hearts, they had recourse to every type of coercion and cruelty in the attempt to destroy Islam. They killed Muslims savagely and during a long period which extended over thirteen years, they persisted in this form of persecution. The swords of these wild beasts cut to pieces most cruelly the faithful servants of God who were the pride of mankind; and orphan children and weak and humble women were slaughtered in the streets of Mecca. Through out this period it was the Divine command that evil should not be opposed and the righteous ones carried out the command in every case. The streets became red with their blood but they raised no cry. They were slaughtered like sacrificial lambs but they breathed no sigh. The Holy Messenger of God, upon whom be the endless peace of heaven and earth, was repeatedly made the target of stones that drew his blood; yet that mountain of truth and steadfastness bore all these torments with a cheerful and loving heart. This attitude of humility and steadfastness encouraged their enemies to intensify their persecution and they made this holy community their quarry. Then God who does not permit that cruelty and mercilessness should exceed all bounds turned with compassion towards His persecuted servants and His wrath was kindled against the wicked, and He informed His servants through the Holy Quran that He was a witness to everything that had been inflicted upon them and that He now gave them permission to oppose their opponents and that He was Mighty and would not leave the wrongdoers unpunished. This was the commandment which was designated *Jehad*. It was set forth in the following words: Permission to fight is granted to those against whom war is made, because they have been wronged and Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly (22:40-41) (*British Government and Jehad*, pp. 1-4).

If the Christian missionaries would listen to me I would counsel them to refrain from raising objections which can be directed against their own scriptures also. For instance, one of their principal criticisms of the Holy Prophet, peace be on him, is directed against the battles that he had to wage under Divine command against those disbelievers who persecuted him and his companions for thirteen years at Mecca and inflicted every kind of torment upon them, and then devised a project of killing the Holy Prophet himself, so that he and his companions were compelled to leave Mecca. But his persecutors did not desist even then.

They pursued him and treated him with every type of impertinence and continued to proclaim him false. They subjected the weak ones from among the Muslims who had been left in Mecca to extreme torment. Thus in the estimation of God Almighty, on account of their tyrannical behavior, they became deserving of chastisement according to the eternal law of God. This chastisement was earned also by those who had helped the Meccans in their misconduct and by those who had on their own carried the torment of the Muslims and the ridicule of their faith to the extreme and used all their power to block the propagation of Islam. Thus those who drew their swords against Islam were destroyed by the sword on account of their wickedness. Then is it fair to object to this kind of fighting, forgetting the battles of Moses and other Prophets of Israel in which thousands upon thousands of suckling babies were slaughtered? Such objections result from a spirit of mischief and deceit and disorderliness. The Christians sometimes make the response that the battles fought by the Holy Prophet, peace be on him, were characterized by too much tenderness towards the enemy in that those of them who accepted Islam escaped all punishment, suckling babies, women, old people, monks and travelers were all spared, nor were churches and synagogues demolished; while the Israeli prophets held all such practices lawful, so much so that more than 300,000 babies were slaughtered at one time. It is a strange conception that the battles fought by Islam should be open to criticism because of the clemency extended to the enemy and because they fell short of the severity that characterized the battles of Moses and other Israeli Prophets. Had the battles fought by Islam imposed the same degree of severity upon the enemy as was done in the battles mentioned in the Bible, apparently the Christian missionaries would have accepted these battles also as having been carried out under the command of God Almighty. Now every sensible person can decide whether this attitude is an honest one. On the one hand the Christians proclaim that God is mercy, and even His punishment has an aspect of mercy. Then if the battles of Moses despite their severity are believed to have been directed by God Almighty, how is it that the battles that possessed the fragrance of Divine mercy are not accepted as having been imposed by God Almighty? Why should those who deem the slaughter of suckling babies before the very eyes of their mothers and the merciless slaughter of the mothers within sight of their children as having been carried out under Divine command, not accept as falling in the same category battles which a persecuted people were permitted to fight in order to repel the aggression of their persecutors?

(*Arya Dharam (Qadian, Ziaul-Islam Press)*; Now printed in *Ruhani Khazain (London, 1984), Vol. 10, pp. 81-83, footnote*).

If chastisement by the sword is in conflict with Divine attributes then this objection would apply primarily and very strongly to Moses who slaughtered whole peoples and caused rivers of blood to flow and left no room for anyone's repentance. The battles undertaken according to the teachings of the Holy Quran kept the door of repentance open which is in accord with the law of nature and with Divine mercy. We observe that when God Almighty sends His punishment upon the world in the shape of plague or cholera, He, at the same time, bestows upon the physicians knowledge of such herbs and remedies as prove effective in putting out the fire of such epidemics. Therefore, it is the method of warfare adopted by Moses which is open to the objection that it did not permit a way of escape for the enemy according to the law of nature. Even when such a way was permitted, it was partial and not complete. It is clear that it has been the Divine way from the beginning that the wrongdoing enemies of the Prophets have been destroyed by the sword. Then why is a similar commandment in the case of the Holy Prophet considered as open to objection? Was the God of the time of Moses different from the God of the time of Islam? Or is it that in the time of Moses God loved battle, but now He considers it an evil?

Taking Up Arms Against A Just Non-Muslim Government Is Not Permitted

It should also be remembered that Islam permits the taking up of the sword only in opposition to people who themselves take it up first, and it permits the slaughter only of those who embark upon slaughter first. It does not lay down that the Muslims while they are the subjects of a non-Muslim sovereign who deals with them with justice and equity should take up arms against him as rebels. According to the Holy Quran this is the way of the wicked and not of the righteous. But the Torah has not made this distinction clear at any place. This shows that the Holy Quran in all its commandments, whether of majesty or of beauty, adheres to the straight line of equity, justice, mercy and beneficence and is unique in this respect also among all the scriptures (*Anjam Aatham, p. 37*).

It is a great error on the part of our opponents that they imagine that revealed guidance must under no circumstances inculcate resistance to the enemy and should demonstrate its love and mercy only by way of

meekness and gentleness. Such people imagine that they display great reverence for God, the Lord of Honor and Glory, by attributing to Him only the qualities of gentleness and tenderness. But those who are given to reflection and pondering can easily perceive that such people are involved in gross and obvious error. A contemplation of the Divine law of nature clearly shows that it certainly is pure mercy. But that mercy does not manifest itself by way of gentleness and tenderness in all circumstances. Like an expert physician, it sometimes administers a sweet draught to us and at other times it prescribes a bitter medicine for us.

No true Muslim has ever believed that Islam should be spread by the sword. Islam has always been propagated through its inherent qualities. Those who, calling themselves Muslims, seek to spread Islam by means of the sword are not aware of its inherent qualities and their conduct resembles the conduct of wild beasts (*Tiryaqul-Qulub Now printed in Ruhani Khazain (London, 1984), Vol. 15, p. 35, footnote*).

The Use Of Force Is Forbidden By The Holy Quran

The Holy Quran clearly forbids the use of force for the spread of the faith and directs its propagation through its inherent qualities and the good example of the Muslims. Do not be misled by the notion that in the beginning the Muslims were commanded to take up the sword. That sword was not taken up for the spread of the faith, but in self-defense against the enemies of Islam and for the purpose of establishing peace and security. It was no part of the purpose of taking it up to have recourse to coercion in the matter of faith (*Sitarah Qaisariyyah, p. 16*).

I do not know from where our opponents have gathered that Islam was spread by the sword. God has set forth clearly in the Holy Quran: There shall be no compulsion in religion (2:257). Then who has prescribed the use of force for the spread of the faith, and what force was available for the purpose? Do those people who are converted by force set such an example of sincerity and faith that without any kind of wages or compensation two or three hundred of them issue forth to oppose a force of thousands; or when their number reaches a thousand they vanquish hundreds of thousands? Is it the characteristic of the forcibly converted ones that in the defense of the faith they should offer themselves to be slaughtered like sheep and should testify to the truth of Islam with the seal of their blood? Is it expected of them that they should be such lovers of Divine Unity that they should endure every

hardship in their travels in the African desert and spread the message of Islam in those regions; or that they should similarly arrive in China, not as warriors but as dervishes and should so convey the message of Islam that millions of people of that country should become Muslims; or that they should arrive in India clad in the roughest stuff and should win a great part of *Aryavart* to the allegiance of Islam; or should carry the credo: There is no one worthy of worship except Allah, to the confines of Europe? Now say honestly whether these can be the achievements of those who are converted forcibly to Islam, so that they disbelieved in their hearts and professed Islam only by their tongues? Indeed not. These are the achievements of those whose hearts are filled with the light of faith wherein God alone dwells (*Tiryaqul-Qulub*, Now printed in *Ruhani Khazain* (London, 1984), Vol. 15, pp. 51-53).

The Promised Messiah has come into the world so that he should repel the notion of taking up the sword in the name of the faith, and that through his reasoning and arguments he should establish that Islam is a faith which does not at all need the help of the sword for the purpose of its propagation, but that the inherent qualities of its teaching and its verities, insights, reasons, proofs and the living support and signs of God Almighty and its inherent attractions are the factors that have throughout contributed to its progress and its propagation. Let all those who proclaim that Islam had been spread by the sword take note that their claim is false. Islam is not in need of any coercion for its propagation. Should anyone doubt this, let him come to me and stay with me for a while and observe for himself that Islam proves through reasoning and divine signs that it is a living faith. God Almighty now desires and has so determined that all such objections as have been raised against Islam by evil-minded people should be effectively repelled. Those who allege that Islam was spread by the sword will now be put to shame (*Malfoozat*, Vol. III, p. 176).

The Promised Messiah Will Not Fight The Disbelievers With The Sword

The commonly held doctrine professed by some of the divines that the Promised Messiah will descend from heaven and will fight the disbelievers and will not accept the poll tax and will offer only the choice of death or Islam, is utterly false and is brimful of all types of error and mischief, and is utterly opposed to the Holy Quran and is only

an invention of the impostors (*Nurul-Haq (in two parts) (Lahore, Mustafai Press, 1311 A.H.); Now printed in Ruhani Khazain (London, 1984), Vol. 8., Part I, p. 67).*

There is no compulsion in Islam.

There are only three types of wars in Islam:

(1) Those undertaken in self defense. (2) Those undertaken as chastisement for aggression. (3) Those undertaken for the establishment of freedom of conscience, that is to say for breaking up the strength of those who inflicted death upon such as accepted Islam.

As Islam does not permit the use of force or coercion for the purpose of its propagation, it is altogether vain and absurd to wait for a bloody Mahdi or a bloody Messiah; for it is not possible that anyone should appear who should convert people to Islam by the sword contrary to the clear teaching of the Quran (*Jesus in India, p. 10*).

It is worthy of reflection that if a person does not accept the true faith because he is not yet aware of its holy teaching and its inherent good qualities, then should he be immediately put to the sword? Indeed such a person deserves to be treated mercifully and should be informed gently and courteously of the truth and excellence and spiritual beneficence of the faith and not that his denial should be repelled by the sword or the gun. Therefore, the commonly held doctrine of *Jehad* put forward by certain Muslim sects—and their teaching that the time is approaching when a fighting Mahdi will appear whose name will be Imam Muhammad, and that Jesus will descend from heaven to join him and help him and that the two together will slaughter all the peoples who refuse to accept Islam—is totally opposed to morality. Is this not a doctrine which stultifies all the pure faculties of man and generates emotions like those of wild beasts? People who hold such doctrines have to behave hypocritically towards everyone else (*Jesus in India, pp. 6-7*).

The Promised Messiah Was To Put An End To War

The doctrine of *Jehad* as understood and propagated by the Muslim divines of this age who are called *maulvis* is utterly incorrect. It can lead to nothing except that by their forceful preaching they would convert common people into wild beasts and would deprive them of all the good qualities of human beings; and so it has happened. I know for certain that the burden of the sins of those people who commit murders through

ignorance on account of such preachings, and who are unaware of the reason why Islam had to fight battles in its early stages, lies on the necks of these *maulvis* who go on propagating secretly these dangerous doctrines which result in such grievous loss of life. When these *maulvis* call on government officials they bow down before them at such an angle as if they are ready to go into prostration; but when they are among their own ilk they persist in declaring that this country is the House of War and that the employment of the sword for the purpose of the propagation of the faith is a prescribed obligation. There are few of them who do not adhere to this doctrine. The large majority of them are so committed to this false doctrine which is utterly contrary to the Holy Quran and the teaching of the Holy Prophet, peace be on him, that they condemn anyone who differs with them on this score as *Dajjal* and proclaim that he may be killed with impunity. I have been the subject of such condemnation since a long time... They should remember that this doctrine of *Jehad* as conceived by them is not at all correct. Its first result is the sacrifice of human sympathy. Their notion that as *Jehad* was permitted in the early stages of Islam there is no reason why it should not be lawful now is utterly misguided. We have two answers to it. The first is that the Holy Prophet, peace be on him, never raised his sword except against those who first raised it themselves and most mercilessly killed innocent pious men, women and children. They were killed in such cruel manner the recital of which even today brings tears to our eyes. Secondly, even assuming that in the beginning of Islam such *Jehad* was obligatory, as is mistakenly conceived by these *maulvis*, yet in this age it no longer holds good as much as it is written that when the Promised Messiah appears *Jehad* by the sword and all fighting for religion will come to an end as he will not take up the sword or any other earthly weapon and his only weapon will be his supplications, and his high resolve will be his sword. He will lay the foundation of peace and will gather the goat and the lion together. His age will be the age of peace and kindness and human sympathy. Why do these people not reflect upon the fact that thirteen hundred years ago the Holy Prophet, peace be on him, had said concerning the Promised Messiah: He will put an end to war.

O Ye Muslim divines and *maulvis*, listen to me. I tell you truly this is not the time of fighting for the faith. Do not disobey the Holy Prophet, peace be on him. The Promised Messiah, who was to come, has appeared and has directed:

Henceforth desist from religious wars with the sword which caused bloodshed. To persist in bloodshed and not to desist from such sermons is not the way of Islam. He who accepts me will not only desist from such sermons but will hold this way as most vicious and likely to invite divine wrath.

Now that the Promised Messiah has come, it is the duty of every Muslim that he should refrain from having recourse to fighting for the propagation of the faith. Had I not come there might have been some excuse for this misunderstanding. But now that I have arrived and you have witnessed the day of promise, those who take up the sword on behalf of the faith have no excuse left which they can put forth before God Almighty. He who possesses eyes and can read the Holy Quran and the *ahadees* can realize that this kind of *Jehad* which the ignorant ones insist upon in this age is not authorized by Islam. It is an error which has spread among the Muslims in consequence of the upsurge of unlawful passions or the vain hope of winning paradise through such misguided action.

Ignorant *maulvis*, may God guide them, have grievously misled the common people and have told them that such action which is sheer wrong and cruelty and is opposed to all moral values is the key to paradise. Can it be a good action to shoot down an utter stranger who is walking through the street on some errand and who has done us no harm? If this kind of thing is virtuous, wild animals possess more virtue than such men. Glory be to God, how righteous were those and how truly were they inspired by the spirit of the Prophets who, when they were commanded in Mecca not to resist evil though they might be cut to pieces, behaved like humble and weak suckling babies as if their hands and their arms possessed no power at all.

How grievous and shameful it is that an utter stranger who has done us no harm and who is occupied with some lawful errand should be shot down without any cause and his wife made a widow and his children made orphans and his dwelling turned into a house of mourning? Which *hadees* and which verse of the Holy Quran authorizes such an outrage? Can any *maulvi* furnish an answer to this question? Ignorant people who have only heard the word *Jehad* make it an excuse for the fulfillment of their selfish desires (*British Government and Jehad*, pp. 5-12) .

I have brought you a commandment which is that *Jehad* with the sword has been ended but the *Jehad* of the purification of your spirits

must continue to be waged. I say this not on my own but in order to proclaim the design of God. Reflect on the *hadees* of Bukhari wherein it is stated that the Promised Messiah would put an end to fighting for the faith. Accordingly I command those who have joined my ranks that they should discard all such notions. They should purify their hearts and foster their mercy and should have sympathy for the afflicted. They should spread peace on the earth, for this would cause their faith to spread. They should not wonder how this would come about. As God Almighty has utilized the elements and all earthly means for the purpose of bringing about new inventions to serve human needs like mechanical locomotion, etc., in the same way He will put His angels to work for the fulfillment of spiritual needs through heavenly signs, without the intervention of human agencies and there will appear many flashes of light whereby the eyes of multitudes will be opened (*British Government and Jihad*, pp. 14-15).

From *Essence of Islam*,
Translated into English by Muhammad Zafrulla Khan,
The London Mosque, 1981, pp. 250-261

Review of Religions

Review of Religions is a publication of the Ahmadiyya Movement in Islam. The object of this monthly magazine is to educate, enlighten and inform readers on religious, social, economic and political issues with particular emphasis on Islam. *In publication for over a hundred years*, this magazine sheds light upon news dealing with contemporary issues with reason, rationality and religious teachings.

Annual subscription rate is US\$15 in the U.S. (shipping included). Please mail or fax your particulars (name, street address, city, state, zip, and phone) to: AMI (Review of Religions), 86-71 Palo Alto Street, Holliswood, NY 11423. Phone: (718) 479-3345. Fax: (718) 479-3346. Please allow 4 to 6 weeks for the first delivery.

Comparative Religious Teachings on WAR AND PFACE

Ḥaḍrat Mirza Bashīr-ud-Dīn Maḥmūd Aḥmad (1889-1965)

May God be pleased with him

Second Successor to the Promised Messiah, peace be on whom.

TEACHINGS OF JUDAISM AND CHRISTIANITY ABOUT WAR

... The question ... arises—Can it ever be right to fight for a faith ?
Let us, therefore, turn to this question.

The teaching of religion on the subject of war takes different forms... Moses is commanded to enter the land of Canaan by force, to defeat its population and to settle his own people in it (Deut. 20:10-18). In spite of this teaching in the Book of Moses, and in spite of its reinforcement by practical example of the Prophets Joshua, David and others, Jews and Christians continue to hold their Prophets in reverence and to regard their books as the Books of God.

At the end of the Mosaic tradition, we had Jesus who taught;

But I say unto you, That ye resist not evil: but
whosoever shall smite thee on thy right cheek, turn to him
the other also (Matthew 5-39).

Christians have often cited this teaching of Jesus and argued that Jesus preached against war. But in the New Testament, we have passages which purport to teach quite the opposite. One passage, for instance, says:

Think not that I am come to send peace on earth: I came
not to send peace, but a sword (Matthew 10:34).

And another passage says:

Then said he unto them. But now, he that hath a purse,
let him take it, and likewise his scrip: and he that hath no
sword, let him sell his garment, and buy one (Luke 22:36).

Of the three verses the last two contradict the first. If Jesus came for war, why did he teach about turning the other cheek? It seems we have either to admit a contradiction in the New Testament, or we have to explain one of the contradictory teachings in a suitable manner. We are

not concerned here with the question whether turning the other cheek can ever be practicable. We are concerned only to point out that, throughout their long history, no Christian people have ever hesitated to make war. When Christians first attained to power in Rome, they took part in wars both defensive and aggressive. They are dominant powers in the world today, and they continue to take part in wars both defensive and aggressive. Only now the side which wins is canonized by the rest of the Christian world. Their victory is said to be the victory of Christian civilization. Christian civilization has come to mean whatever tends to be dominant and successful. When two Christian powers go to war, each claims to be the protector of Christian ideals. The power which wins is canonized as the true Christian power. It is true, however, that from the time of Jesus to our time, Christendom has been involved—and indications are that it will continue to remain involved—in war. The practical verdict of the Christian peoples, therefore, is that war is the real teaching of the New Testament, and that turning the other cheek was either an opportunist teaching dictated by the helplessness of early Christians, or it is meant to apply only to individuals, not to States and peoples.

Secondly, even if we assume that Jesus taught peace and not war, it does not follow that those who do not act upon this teaching are not holy and honored. For Christendom has ever revered exponents of war such as Moses, Joshua and David. Not only this, the Church itself has canonized national heroes who suffered in wars. They were made saints by the Popes.

THE QURAN ON WAR AND PFACE

The teaching of Islam is different from both these teachings. It strikes a mean between the two. Islam does not teach aggression as did Moses. Nor does it, like present-day (and presumably corrupt) Christianity, preach a contradiction. It does not ask us to turn the other cheek and at the same time to sell our clothes to buy a sword. The teaching of Islam fits into the natural instincts of man, and promotes peace in the only possible way.

Islam forbids aggression, but it urges us to fight if failure to fight jeopardizes peace and promotes war. If failure to fight means the extirpation of free belief and of the search of truth, it is our duty to fight. This is the teaching on which peace can ultimately be built, and this is

the teaching on which the Prophet based his own policies and his practice. The Prophet suffered continuously and consistently at Mecca but did not fight the aggression of which he was an innocent victim. When he escaped to Medina, the enemy was out to extirpate Islam; it was, therefore, necessary to fight the enemy in defense of truth and freedom of belief.

We quote below the passages in the Quran which bear on the subject of war.

(1) In 22:40-42 we have:

Permission to fight is given to those against whom war is made, because they have been wronged—and Allah indeed has power to help them—Those who have been driven out from their homes unjustly only because they said, “Our Lord is Allah”—And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty.—Those who, if We establish them in the earth, will observe Prayer and pay the Zakat and enjoin good and forbid evil. And with Allah rests the final issue of all affairs.

The verse purports to say that permission to fight is given to the victims of aggression. God is well able to help the victims—those who have been driven out of their homes because of their beliefs. The permission is wise because, if God were not to repel the cruel with the help of the righteous, there would be no freedom of faith and worship in the world. God must help those who help to establish freedom of worship. It follows that fighting is permitted when a people have suffered long from wanton aggression—when the aggressor has had no cause for aggression and he seeks to interfere with the religion of his victim. The duty of the victim, if and when he attains to power, is to establish religious freedom and to protect all religions and all religious places. His power is to be used not for his own glorification, but for the care of the poor, the progress of the country and the general promotion of peace. This teaching is as unexceptionable as it is clear and precise. It proclaims the fact that early Muslims took to war because they were constrained to do so. Aggressive wars were forbidden by Islam.

Muslims are promised political power, but are warned that this power must be used not for self-aggrandizement, but for the amelioration of the poor and the promotion of peace and progress.

(2) In (2:191-194) we have:

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not transgressors. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you, then fight them: such is the requital for the disbelievers. But if they desist, then surely Allah is Most Forgiving, Merciful. And fight them until there is no persecution, and religion is professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors.

Fighting is to be for the sake of God, not for our own sake or out of anger or aggrandizement, and even fighting is to be free from excesses, for excesses are displeasing to God. Fighting is between parties of combatants. Assaults on individuals are forbidden. Aggression against a religion is to be met by active resistance, for such aggression is worse than bloodshed. Muslims are not to fight near the Sacred Mosque, unless an attack is first made by the enemy. Fighting near the Sacred Mosque interferes with the public right of pilgrimage. But if the enemy attacks, Muslims are free to reply, this being the just reward of aggression. But if the enemy desists, Muslims must desist also, and forgive and forget the past. Fighting is to continue so long as religious persecution lasts and religious freedom is not established. Religion is for God. The use of force or pressure in religion is wrong. If the *Kafirs* desist from it and make religion free, Muslims are to desist from fighting the *Kafirs*. Arms are to be taken up against those who commit excesses. When excesses cease, fighting must cease also.

Categorically, we may say, the verses teach the following rules:

(i) War is to be resorted to only for the sake of God and not for the sake of any selfish motives, not for aggrandizement or for the advancement of any other interests.

(ii) We can go to war only against one who attacks us first.

(iii) We can fight only those who fight against us. We cannot fight against those who take no part in warfare.

(iv) Even after the enemy has initiated the attack, it is our duty to keep warfare within limits. To extend the war, either territorially or in respect of weapons used, is wrong.

(v) We are to fight only a regular army charged by the enemy to fight on his side. We are not to fight others on the enemy side.

(vi) In warfare immunity is to be afforded to all religious rites and observances. If the enemy spares the places where religious ceremonies are held, then Muslims also must desist from fighting in such places.

(vii) If the enemy uses a place of worship as a base for attack, then Muslims may return the attack. No blame will attach to them if they do so. No fighting is allowed even in the neighborhood of religious places. To attack religious places and to destroy them or to do any kind of harm to them is absolutely forbidden. A religious place used as a base of operations may invite a counter-attack. The responsibility for any harm done to the place will then rest with the enemy, not with Muslims.

(viii) If the enemy realizes the danger and the mistake of using a religious place as a base, and changes the battle-front, then Muslims must conform to the change. The fact that the enemy started the attack from a religious place is not to be used as an excuse for attacking that place. Out of reverence Muslims must change their battle-front as soon as the enemy does so.

(ix) Fighting is to continue only so long as interference with religion and religious freedom lasts. When religion becomes free and interference with it is no longer permitted and the enemy declares and begins to act accordingly, then there is to be no war, even if it is the enemy who starts it.

(3) In 8:39-41 we have:

Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return thereto, then verily the example of the former people has already gone before them. And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do. And if they turn their backs, then know that Allah is your Protector. What an excellent Protector and what an excellent Helper.

That is to say, wars have been forced upon Muslims. But if the enemy desists, it is the duty of Muslims to desist also, and forgive the past. But if the enemy does not desist and attacks Muslims again and again, then he should remember the fate of the enemies of earlier Prophets. Muslims are to fight, while religious persecution lasts, and so long as religion is not for God and interference in religious matters is not abandoned. When the aggressor desists, Muslims are to desist also. They are not to continue the war because the enemy believes in a false religion. The value of beliefs and actions is well known to God and He will reward them as He pleases. Muslims have no right to meddle with another people's religion even if that religion seems to them to be false. If after an offer of peace the enemy continues to make war, then Muslims may be sure of victory even though their numbers are small. For God will help them and who can help better than God?

These verses were revealed in connection with the Battle of Badr. This battle was the first regular fight between Muslims and disbelievers. In it Muslims were the victims of unprovoked aggression. The enemy had chosen to disturb the peace of Medina and of the territory around. In spite of this, victory went to the Muslims and important leaders of the enemy were killed. To retaliate against such unprovoked aggression seems natural, just and necessary. Yet Muslims are taught to stop fighting as soon as the enemy ceases it. All that the enemy is required to concede is freedom of belief and worship.

(4) In 8:62-63 we have:

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers.

That is to say, if in the course of a battle the disbelievers at any time incline towards peace, Muslims are to accept the offer at once and to make peace. Muslims are to do so even at the risk of being deceived. They are to put their trust in God. Cheating will not avail against Muslims, who rely on the help of God. Their victories are due not to themselves but to God. In the darkest and most difficult times, God has stood by the Prophet and his followers. So will He stand by them against cheats. An offer of peace is to be accepted. It is not to be

rejected on the plea that it may only be a ruse with which the enemy seeks to gain time for a fresh attack.

The stress on peace in the verses is not without significance. It anticipates the peace which the Prophet signed at Ḥudaibiya. The Prophet is warned that a time will come when the enemy will sue for peace. The offer is not to be turned down on the ground that the enemy was the aggressor and had committed excesses, or that he cannot be trusted. The straight path inculcated by Islam requires a Muslim to accept an offer of peace. Both piety and policy make the acceptance desirable.

(5) In 4:95 we have:

O ye who believe! when you go forth in the cause of Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, "Thou art not a believer." You seek the goods of this life, but with Allah are good things in plenty. Such were you before this, but Allah conferred His favor on you; so do make proper investigation. Surely, Allah is well aware of what you do.

That is to say, when Muslims go out for war, they are to make sure that the unreasonableness of war has been explained to the enemy and that he still wants war. Even so, if a proposal of peace is received from an individual or a group, Muslims are not to turn it down on the plea that it is not honest. If Muslims turn down proposals of peace, they will not be fighting for God, but for self-aggrandizement and worldly gain. Just as religion comes from God, worldly gain and glory also come from Him. Killing is not to be the aim. One whom we wish to kill today may be guided tomorrow. Could Muslims have become Muslims if they had not been spared? Muslims are to abstain from killing because lives spared may turn out to be lives guided. God is well aware of what men do and to what ends and with what motives they do it.

The verse teaches that even after war has begun, it is the duty of Muslims to satisfy themselves that the enemy is bent upon aggression. It often happens that no aggression is intended but that out of excitement and fear the enemy has started preparations for war. Unless Muslims are satisfied that an aggressive attack has been planned by the enemy, they are not to go to war. If it turns out, or if the enemy claims, that his preparations are for self-defense, Muslims are to accept the claim and desist from war. They are not to argue that the enemy preparations point

to nothing but aggression; maybe he intended aggression, but his intention has changed. Are not intentions and motives continually changing? Did not enemies of Islam become friends?

(6) On the inviolability of treaties the Quran says clearly:

Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfill to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous (9:4).

Pagans, who enter into a pact with Muslims, keep the pact and do not help the enemy against Muslims, are to have reciprocal treatment from Muslims. Piety requires that Muslims should fulfill their part of a pact in the letter as well as the spirit.

(7) Of an enemy at war with Muslims who wishes to study the Message of Islam, the Quran orders:

And if anyone of the idolaters ask protection of thee, grant him protection, so that he may hear the word of Allah: then convey him to his place of security. That is because they are a people who have no knowledge (9:6).

That is to say, if any of those at war with Muslims seek refuge with Muslims in order to study Islam and ponder over its Message, they are to have refuge with Muslims for such time as may be reasonably necessary for such a purpose.

(8) Of prisoners of war, the Quran teaches:

It does not behoove a Prophet that he should have captives until he engages in a regular fighting in the land. You desire the goods of the world, while Allah desires for you the Hereafter. And Allah is Mighty, Wise (8:68).

That is to say, it does not become a Prophet to make prisoners of his enemy save as a result of regular war involving much bloodshed. The system of making prisoners of enemy tribes without war and bloodshed practiced until—and even after—the advent of Islam, is here made unlawful. Prisoners can be taken only from combatants and after a battle.

(9) Rules for the release of prisoners are also laid down. Thus we have:

Then afterwards either release them as a favor or by taking ransom-until the war lays down its burdens (47:5).

The best thing, according to Islam, is to let off prisoners without asking for ransom. As this is not always possible, release by ransom is also provided for.

(10) There is provision for prisoners of war who are unable themselves to pay, and who have none who can or will pay, for their release. Often, relations are able to pay, but do not, because they prefer to let their relations remain prisoners—possibly with the intention of misappropriating their property in their absence. This provision is contained in the Quran:

And such as desire a deed of manumission from among those whom your right hands possess, write it for them, if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon You (24:34).

That is, those who do not deserve to be released without ransom but who have no one to pay ransom for them—if they still ask for their freedom—can obtain it by signing an undertaking that, if allowed to work and earn, they will pay their ransom. They are to be allowed to do so, however, only if their competence to work and earn is reasonably certain. If their competence is proved, they should even have financial help from Muslims in their effort to work and earn. Individual Muslims who can afford to do so should pay; or, public subscription should be raised to put these unfortunates on their feet.

The passages from the Quran which we have quoted above contain the teaching of Islam on the subject of war and peace. They tell us in what circumstances, according to Islam, is it right to go to war and what limits have to be observed by Muslims when they make war.

THE PROPHET'S PRECEPTS ABOUT WAR

Muslim teaching, however, does not consist only of precepts laid down in the Quran. It also includes the precepts and example of the Prophet. What he did or what he taught in concrete situations is also an essential part of the Islamic teaching. We append here some sayings of the Prophet on the subject of war and peace.

- (i) Muslims are forbidden altogether to mutilate the dead (Muslim).
 - (ii) Muslims are forbidden to resort to cheating (Muslim).
 - (iii) Children are not to be killed, nor women (Muslim).
 - (iv) Priests and religious functionaries and religious leaders are not to be interfered with (Ṭahāwī).
 - (v) The old and decrepit and women and children are not to be killed. The possibility of peace should always be kept in view (Abū Dāwūd).
 - (vi) When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill-treatment of common folk (Muslim).
 - (vii) A Muslim army should not camp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road nor cause discomfort to other wayfarers.
 - (viii) No disfigurement of face is to be permitted (Bukhārī and Muslim).
 - (ix) The least possible losses should be inflicted upon the enemy (Abū Dāwūd).
 - (x) When prisoners of war are put under guard, those closely related should be placed together (Abū Dāwūd).
 - (xi) Prisoners should live in comfort. Muslims should care more for the comfort of their prisoners than for their own (Tirmidhi).
 - (xii) Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored (Abū Dāwūd, *Kitāb al-Jihād*).
 - (xiii) If a Muslim commits the sin of ill-treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.
 - (xiv) When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim himself (Bukhārī).
- The Holy Prophet was so insistent on these rules for a fighting army that he declared that whoever did not observe these rules, would fight not for God but for his own mean self (Abū Dāwūd).

Abū Bakr, the First Khalīfa of Islam, supplemented these commands of the Prophet by some of his own. One of these commands appended here also constitutes part of the Muslim teaching:

(xv) Public buildings and fruit-bearing trees (and food crops) are not to be damaged (Mu'aṭṭā).

From the sayings of the Prophet and the commands of the First Khalīfa of Islam it is evident that Islam has instituted steps which have the effect of preventing or stopping a war or reducing its evil. As we have said before, the principles which Islam teaches are not pious precepts only; they have their practical illustration in the example of the Prophet and the early Khalīfas of Islam. As all the world knows, the Prophet not only taught these principles; he practiced them and insisted on their observance.

Turning to our own time we must say that no other teaching seems able to solve the problem of war and peace. The teaching of Moses is far from our conceptions of justice and fair-play. Nor is it possible to act upon that teaching today. The teaching of Jesus is impracticable and has ever been so. Never in their history have Christians tried to put this teaching into practice. Only the teaching of Islam is practicable; one which has been both preached and practiced by its exponents, and the practice of which can create and maintain peace in the world.

In our time, Mr. Gandhi apparently taught that even when war is forced on us we should not go to war. We should not fight. But this teaching has not been put into practice at any time in the history of the world. It has never been put in the crucible and tested. It is impossible, therefore, to say what value this teaching may have in terms of war and peace. Mr. Gandhi lived long enough to see the Indian Congress attain to political independence. Yet the Congress Government has not disbanded either the army or the other armed forces of India. It is only making plans for their Indianization. It also has plans for the reinstatement of those Indian officers who constituted themselves into the Indian National Army (and who were dismissed by the British authorities) during the Japanese attack on Burma and India in the last stages of the recent World War. Mr. Gandhi has himself, on many occasions, raised his voice in extenuation of crimes of violence, and urged the release of those who committed such crimes. This shows at least that Mr. Gandhi's teaching cannot be put into practice and that Mr. Gandhi knows it as well as all his followers. No practical example at

least has been offered to show the world how non-violence can be applied when armed disputes arise between nation and nation and State and State, or how non-violence can prevent or stop a war. To preach a method of stopping wars, but never to be able to afford a practical illustration of that method indicates that the method is impracticable. It would, therefore, seem that human experience and human wisdom point to only one method of preventing or stopping war; and that method was taught and practiced by the Prophet of Islam.

Life of Muhammad, pp. 95-105,
Islam International Publications, U.K., 1990.

Responsibility of the Afghan Government to quell wrong impressions concerning Jihad

***Ḥaḍrat Mirza Ghulam Ahmad Qadiani (1835-1908),
The Promised Messiah and the Mahdi of the Age, peace be on him***

... The practice of attacking the people of other religions prevalent among the Muslims, which they name as Jihad, is not the lawful jihad [as envisaged by *shariah*], rather it contradicts the word of God and Prophet, and is utter sin. But as some Islamic nations have of old swept into this habit, therefore, it is not easy for them to abandon this habit. Rather, it is quite possible that they become mortal enemy of the person who gives such advice, and may even want to finish him off under the heroic passions. Yet, a way comes to my mind, and that is, if the ruler of Kabul—who has such an awe over the Afghan people that it may be impossible to find similar awe in any previous Afghan ruler—should gather renown scholars and bring the matter of Jihad into discussion, and then, through the scholars, make the public aware of their misconceptions, rather have some booklets written by the scholars of the country in Pashtu and have them widely published. Then, for sure, such action will have deep effect on public, and the emotions stirred by the ignorant mulla [religious clergy] spread among the public will subside eventually. And certainly, it will be unfortunate for of the public if the ruler does not pay attention to this necessary correction. And, the final result is the trouble for that government which sits quiet on such edicts from the mullas.

Translated from Urdu, Government Angrezi aur Jihad, p. 17-18

Ahmadis Believe in Jihad

Ḥaḍrat Mirza Bashīr-ud-Dīn Maḥmūd Aḥmad
(1889-1965)

May God be pleased with him

Second Successor to the Promised Messiah, peace be on whom.

The fifth big objection raised against us is that we deny the Muslim institution of Jihad. I have always wondered how such a false charge could be made against us, for to say that we deny Jihad is a lie. Without Jihad, according to us, belief cannot be made perfect. The weakness of Islam and of Muslims, the decay or the disappearance of belief, that we observe today on all sides, are due to casualness in the matter of Jihad. To say that we deny Jihad, therefore, is a fabrication. The teaching about Jihad occurs in several places in the Holy Quran, and we as Muslims and as devotees of the Holy Book cannot possibly deny it. What we deny and resist vehemently is the view which makes it right to shed blood, to spread disorder and disloyalty, and to disrupt civil peace in the name of Islam. To do so is to soil the fair name of Islam. We cannot be persuaded that the teachings of Islam may be distorted so as to serve our own designs and desires. We are not against Jihad.

We are only against the tendency to label any kind of aggrandizement as Jihad. And, dear reader, you can well understand that if an attempt is made to find fault in a beloved, how great is the offence which the attempt causes to the lover. How angry he would be at the fault-finder. Likewise we are angered by those who defame Islam by their words or deeds. The world at large regards Islam as a barbaric religion, and the Prophet of Islam as a savage militarist monarch. Have they found anything in the life of the Holy Prophet which warrants such a description, anything against the canons of piety and virtue? No. Muslims themselves by their deeds have prejudiced the world at large against Islam, so that it is no longer very easy to make them take a different view. Among the wrongs done to the Holy Prophet is the wrong which Muslims themselves have done to him by misrepresenting the Holy Prophet by holding up a wrong image of him before others. The Holy Prophet was an embodiment of compassion and forgiveness. He did not want to harm even the meanest of God's creatures. Yet he

has been described in such a way as to repel people and to prejudice their minds against him.

The cry of Jihad is heard again and again and from many different quarters. But what was the Jihad to which God and His Prophet invited Muslims? And what is the Jihad to which we are invited today? The Jihad to which God invites us in the Holy Quran is described in the verse:

‘So obey not the disbelievers and strive by means of it [i.e., the Quran] a great striving.’¹

The highest Jihad, therefore, is Jihad with the help of the Quran. Is it such a Jihad to which Muslims are invited today? How many are there who turn out to strive against disbelievers with only the Quran in their hands? Are Islam and the Quran so utterly devoid of inherent merit and attractiveness? If Islam and the Quran cannot attract people today by their intrinsic beauty, what evidence have we for the truth of Islam? Human speech can change hearts. Can the speech of God change no hearts? Can it bring about no change in the world except with the help of the sword? Long human experience shows that the sword cannot effect a change of heart, and, according to Islam, it is a sin to try and convert a people through fear or favor. Has not God clearly said in the Holy Quran:

‘When the hypocrites come to thee, they say: “We bear witness that thou art indeed the Messenger of Allah.” And Allah knows that thou art indeed His Messenger, but Allah bears witness that the hypocrites are most surely liars.’²

Here is a description of the hypocritical believers. If it were correct to spread Islam by the sword, then would it be meet or necessary to describe in this way those who had accepted Islam outwardly but were inwardly unbelievers still? If it were correct to convert people to Islam by force, then even such converts as did not believe in their hearts would have been true converts, according to the Holy Quran. Nobody can hope to win sincere converts by the sword. It is wrong, therefore, to think that Islam teaches the use of the sword for the conversion of non-Muslims. On the other hand, Islam is the first religion which lays down

1. Al-Furqan, 53.

2. Al-Munafiqun, 2.

3. Al-Baqarah, 257

the principle of freedom in religious matters in clear and unambiguous terms. The teaching of Islam is:

‘There shall be no compulsion in religion. Surely, right has become distinct from wrong.’³

According to Islam, every human individual is free to believe or not to believe. He is free to follow reason. Islam also teaches:

‘And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors.’⁴

Here the law of religious wars is laid down clearly. A religious war is to be waged against those who make war on Muslims because of religion; who seek by force to convert Muslims. Even in such a war Islam forbids the transgression of limits. If non-Muslims seeking to convert Muslims by force withdraw from such an attempt, then Muslims must stop fighting. In the face of such a teaching, nobody can say that Islam teaches the waging of war for its expansion. If Islam sanctions war, it is not in order to destroy or harm any religion. It is to promote religious freedom, to protect places of religious worship. It is clearly laid down in the Holy Quran:

‘Permission to fight is given to those against whom war is made, because they have been wronged. And Allah indeed has power to help those who have been driven out of their homes unjustly only for saying “Our Lord is Allah.” And if Allah did not repel some men by means of others, cloisters and churches and synagogues and mosques would have been pulled down wherein the name of Allah is oft remembered. And Allah will surely help him who helps Allah. Allah is indeed Powerful, Mighty.’⁵

This passage from the Holy Quran leaves no doubt whatever that a religious war is not permitted by Islam unless it is against a people who force another people to abjure their religion; unless, for instance, Muslims are forced to abjure Islam. A religious war may be justified when there is interference in religion. But even when permitted, a religious war is not intended to force a people to give up their faith, nor is its purpose to desecrate or destroy places of worship, or to kill. The purpose of religious wars is to protect religion, to protect every religion,

and to save from disgrace and destruction all places of worship, irrespective of the denomination to which they belong. Only such a religious war is permitted by Islam. Islam is a witness of other religions and their protector. Islam is no party to violence or cruelty or unfreedom. In short, the Jihad sanctioned by Islam is to make war against a people who prevent others by force from accepting Islam, or who wish to force people to deny Islam. It may be made against a people who kill others because of Islam. Only against such a people is the making of war permissible in Islam. Against any other people, Jihad is wrong and contrary to Islam. War not sanctioned by these conditions may be a political war, a war between country and country or people and people. It may be a war between two Muslim peoples. But it will not be a religious war. The current view of Jihad, which is nothing but violence and lawlessness, has been borrowed by Muslims from others. There is no sanction for it in Islam. It is not even known in Islam. Strange as it may seem, the responsibility for the spread of this view among Muslims lies with Christians, who are loudest in their condemnation of Islam for its supposed teaching of Jihad. In the Middle Ages, religious wars were the order of the day. The whole of Europe took part in them. Christian warriors and crusaders attacked the borders of Muslim countries in the same way as semi-independent trans-border tribesmen attack the border of India. At the same time they attacked those European peoples who were holding back from Christianity. Christians who took part in these wars did so to earn the pleasure of God. It seems that, under the violent and unprovoked attacks of Christians, Muslims lost their balance. Following the example of Christians, they too started attacking the borders of other peoples and countries. They forgot the teaching of their own religion. So completely do they seem to have assimilated the Christian example that Christians themselves have started raising objections. In spite of the fact that objections now come from Christians Muslims fail to see through the Christian game. All over the world today this objection is directed against Islam. Everywhere it is used as a weapon against Islam; but Muslims do not realize it. Unwittingly they continue to supply the enemies of Islam with texts and arguments to use against Islam. The enemy is able to attack Islam with weapons forged by Muslims. The wars which they call Jihad have not helped Islam. They have only done it harm. Muslims have lost sight of the moral conditions of victory. Victory comes not from weapons or numbers, but from skill,

organization, education, equipment, morale and the goodwill of other nations. A very small nation can sometimes score a victory over a big nation, because the smaller nation happens to have the moral conditions of victory on its side. Without these conditions the largest armies may prove useless. It would have been infinitely better had Muslims sought their prosperity not in misconceived Jihad, but in the virtues and skills which make for the success of nations. By subscribing to a misconceived Jihad they defame Islam and harm their interests. If a nation indulges in political warfare in the guise of religion, it only drives other nations into united hostility against it. The other nations begin to feel insecure. When international conflicts are stimulated by religious differences, the state with the largest amount of goodwill for others is not immune from attack by an external enemy. When states are divided over religion, each is afraid of the others. Good behavior and goodwill are then of no avail. These virtues may avert a political war but not religious war. In short, we do not deny but affirm, the importance of Jihad. We deny only a wrong interpretation of it, which has done incalculable harm to Islam. The future of Muslims, in our view, depends on how far they succeed in understanding the true meaning of Jihad. If they are able to realize that the best form of Jihad is Jihad with the Quran (25:53), and not Jihad with the sword, if they recognize that difference of religion provides no sanction for violence against the lives or property or honor of others (Quran, 4:91, 2:191, 60:90), their minds and outlook will undergo a wholesome change, a change which will take them nearer to the right path. Then they will be acting on a verse of the Holy Quran which says:

‘And it is not righteousness that you come into houses by the backs thereof; but truly righteous is he who fears Allah. And you should come into houses by the doors thereof and fear Allah that you may prosper.’⁶

Then will they go from success to success.

Invitation to Ahmadiyyat,
Routledge & Kegan Paul, London, Boston and Henley, 1980,
pp. 52-58

6. Al-Baqarah, 190

For info on Islam, log on to
www.alislam.org

JIHAD—THE HOLY WAR

Hadrat Mirza Tahir Ahmad (1928-...)

Head of the Worldwide Ahmadiyya Community in Islam

A very important question which relates to the propagation of all divine messages, ... relates to the instrument of propagation. Adherents of almost all religions, as they move away in time from the source, are invariably known to have employed coercion either to keep people within the fold of their religion, or to convert others into their faith. But according to the Holy Quran, this in no way reflects upon their religion's attitude to coercion. No religion at its source has ever permitted the use of force in any form whatsoever. In fact all religions have been made targets of coercion, and no efforts were spared by their opponents to arrest the growth of religions at their source and to annihilate them completely. Every time a new prophet came, attempts were invariably made by the enemies to suppress his message through the use of force and merciless persecution. It is the most tragic irony therefore that of all the books, the Holy Quran is singled out today as proponent of the employment of coercion for the sake of the spread of its message. Even greater tragedy lies in the fact that it is the Muslim clergy itself which loudly propounds this view, blatantly attributing it to the Holy Quran.

The Holy Quran, it should be remembered, is the only Divine book which absolves all the prophets of the world, wherever and in whichever age they were born, of the crime of coercion in relation to the spread of their message. Hence it is inconceivable that the Quran should present its Holy Prophet (sallallahu 'alaihi wa sallam) as the harbinger of an era of bloodshed in the name of peace, and hatred in the name of love of God... According to the Quran, the Holy War, called *Jihad*, is in reality a holy campaign which uses the help of the Quran to bring about a spiritual revolution in the world.

Fight against them by means of it (the Quran) a great fight. *Surah Al-Furqan (Ch. 25, V. 53)*

These are the very words of the Quran which throw light on the nature of Jihad. It must be fought by means of the Quran and the Quranic message alone. Again, to tame one's rebellious nature into complete submission to God is another form of Jihad which is in fact the greater Jihad, according to the Holy Prophet of Islam. On returning

from a battle, he is reported to have said:

We are returning from the lesser Jihad to the greater Jihad.

Of course, defensive war is permitted only on the condition that the enemies initiate hostilities and raise sword against a weak, defenseless people for having committed the only crime of declaring that God is their Lord. All offensive wars according to Islam are unholy.

From An Elementary Study of Islam

Terrorism of the Worst Type

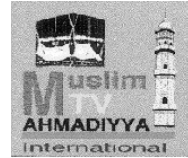
I am conscious of the fact that, strictly speaking, the word 'terrorism' applies to acts of terror, attempts to cause bomb explosions, and so on. But I do not believe that this is the only type of terrorism the world is suffering from. I believe that whenever repressive measures are taken by governments against their own countrymen to still the voice of disagreement, those measures too should be included within the term 'terrorism' and be as strongly and roundly condemned as any other form of terrorism. I consider all oppressive measures taken by governments against the left or right within their own countries as terrorism of the worst type. When acts of terrorism are directed against foreign governments and take the form of the use of explosives here and there, or the hijacking of planes, such events gain a great deal of attention. World opinion sympathizes with the victims of such callous terrorist acts, as indeed it should. Such sympathies are not merely voiced, but are generally followed by constructive means to prevent and pre-empt such attempts in the future. However, what about those hundreds of thousands of people suffering under the stem and merciless hands of their own governments? Their cries of anguish are seldom heard outside. Their cries of protest are very often muffled by the application of strict measures of censorship. Even if philanthropic agencies like Amnesty International draw the attention of the world to such cruel acts of persecution, torture, and denial of human rights, such events are only mildly condemned, if at all, by world governments. More often than not, these are considered to be internal matters for the countries concerned. Instead of being described as acts of terrorism, they are widely mentioned as government efforts to suppress terrorism in these countries, and to establish peace, law and order.

I am quite convinced that in essence all restrictive and punitive measures taken by a government against its own people to suppress a popular movement or suspected opposition, more often than not, go beyond the limits of genuine legal measures and end up as brutal acts of violence designed to strike terror in the hearts of a dissatisfied section of their own people. Humanity has suffered far more through such acts of State terrorism than through all acts of sabotage or hijacking put together. As far as Islam is concerned, it categorically rejects and condemns every form of terrorism. It does not provide any cover or justification for any act of violence, be it committed by an individual, a group or a government.

From *Murder in the Name of Allah*,
Lutterworth Press, Cambridge, 1990,
pp. 115-116

MUSLIM TELEVISION AHMADIYYA

MTA



Presents 24 Hour Satellite Programming.
Worldwide Coverage.
No Monthly Fee.
One-Time Set-Up Expenses

Live Friday Sermons Weekly.
Classes on Qur'an and Hadith.
Question/Answer Sessions in Various Languages
Including English, French and Arabic.
Learn Foreign Languages.

Contact Dr. Abdul Hakīm Nāsar Nāzīm Audio/Video
107 Harrogate Rd New Ford, NY 13413
Phone 315 735 2319

The Question of Divided Loyalty Some Parallels From History

MIRZA BASHIR AHMAD (1893-1963)

Translated from Urdu by Professor Mohammad Aslam

During the U. S. Presidential election two contestants were in the field: Nixon and Kennedy. Kennedy being a Catholic, doubts were raised over his loyalty to the role of President. Catholics are followers of the Pope, and strict in their religious affiliation. If U.S. interests demand one thing and the Pope (or Kennedy's own faith) another, what will Kennedy do? Of two conflicting loyalties, which one will he choose? Will he choose his country and his high office? Or, will he choose his Catholic faith? Will he play the role of President hundred per cent? Or will he compromise it by his fealty for the Pope?

Astute Kennedy survived the question and got away with a simple answer. Should the two loyalties—the Pope and the Presidential office—conflict, Kennedy said, he would give up the Presidential office but remain a simple Catholic. (Time, September 26, 1960).

Kennedy's answer proved satisfying to Americans. The election swung in his favor and he became President. For the next four years now he will be the Head of the U.S. State. As U.S. Head, he will hold the reins of world politics; the reins of one of the two steeds which pull the chariot of world affairs, the reigns of the other steed being in the hands of the Russian dictator. Gog and Magog in mortal conflict! God help this poor world!

On closer view, however, Kennedy's reply could not be correct even in Christian terms. Was not Jesus confronted by a similar question? And what was Jesus' reply? Did he not say (Matt. 22:21-22) "Unto Caesar, Caesar's and unto God, God's"? Kennedy did not say this. Maybe, he did not wish to risk unpopularity with American voters. Maybe, if he had done so, American voters would have become confused, uncertain whether Kennedy was a good enough American. This does not make Jesus' reply, however, less clear or less correct. Loyalty belongs to different contexts. In each context it takes its own course. Determined to remain loyal in every context and honest to God in our judgment and understanding, we should have no difficulty, confront no conflict. Jesus,

however, was speaking to the Israel, not to men in general. His reply was limited by his context, by his country and his people. He thought only of Caesar. He did not put the matter in universal terms. Islamic (or Ahmadiyya) conceptions are different. Islam (or the Ahmadiyyat) is universal. It is for all men, everywhere, in all sorts of contexts. The teaching of Islam sets forth the subject of loyalties in terms which cover every condition and all circumstances. The principles of Islam are universal. They relate to all kinds of situations. Muslims, therefore, have no difficulties, no reservations on the subject. No anxiety, conflict or confusion. We can hold our heads high. We are not ashamed nor uncertain as to what we must do in any given circumstances. This clear conscience, we owe to the grace of our God. We concede this with humility. Read the verse in the Holy Qur'an (3:60):

“O ye who believe, obey God and obey the Prophet and obey those in authority from among you.”

The Arabic expression “*in authority from among you*” should not mislead any one into thinking that loyalty to authority is limited only to Muslim authority. No, not at all. The verse teaches obedience to authority as such. “*From among*” (Arabic *min*) also means *over* or *of* or *in*. The verse teaches decorum and discipline in public affairs. It makes loyalty to ruling authority an Islamic duty. Ruler and ruled are pictured in the verse as one group. Always, the verse implies, a community or people consist of both rulers and ruled. The ruled owe obedience to the rulers. This being so, it becomes idle to dispute over the meaning of the verse; to construe that rulers whom Muslims are to obey must be Muslims is simply absurd.

The Promised Messiah, Founder of the Ahmadiyya Movement (on whom be peace), writing about the verse laid down very clearly:

“The Holy Qur'an commands, ‘*Obey Allah and obey His Prophet and obey those in authority among you.*’ Believers are to obey those in authority, besides God and His Prophet. To say that ‘*those in authority*’ does not include a non-Muslin-Government, would be a manifest error. For, a government—or authority—whose ordinances are in accordance with the Shariah (that is, they are not in conflict with it) is ‘*authority from among you.*’ Those who are not against us are among us. The Qur'an, therefore, is

unequivocal on the point. Obedience to governmental authority is one of its imperatives.” (Works and Speeches, Vol. (i), p. 261)

So also in the *Hadith*, the Holy Prophet (on whom be peace and the blessings of God) says:

“He who obeys me, obeys God; he who disobeys me disobeys God. He who obeys his authority obeys me; he who disobeys his authority disobeys me” (Muslim, Kitab al Ijarah).

In this *hadith* the whole subject of obedience becomes illuminated. Loyalty and obedience belong by right only to God, Creator, Master, Lord of Men and Nations. Others have authority derived from Him. They reflect the Authority which is God’s. A Prophet is vicegerent of God, a Messenger, bearer, of divine ordinances. To obey the Prophet is to obey God. Similarly one who has authority among men is responsible for discipline, for order among God’s creatures; a guardian of their lives, property and honor. Obedience to such a one is most pleasing to God. It is obedience to God. Obedience, at whatever level, is one and the same: it is obedience to God. Truly said the Holy Prophet, ‘Obedience to me is obedience to God and obedience to authority is obedience to me.’

In accordance with all this (the Holy Qur’an, the Holy Prophet’s Hadith, the writings of the Promised Messiah), the present Head of the Ahmadiyya Movement, Hadrat Mirza Bashir-ud-Din Mahmud Ahmad, inculcated loyalty to one’s State. He said clearly:

“Our belief is that Islam requires every one to be loyal to the state under which he lives... To think that Ahmadis in India or Pakistan will remain loyal to their respective Governments only so long as the Ahmadiyya Head requires them to be so, is senseless and stupid. The Ahmadiyya Head has no prerogative in this matter. His role is to recapitulate, to implement, the teaching and spirit of Islam, not to alter one jot out of it. He is to fulfill not to destroy... Loyalty to a Government or State, according to us, is ordained by the Holy Qur’an and the Qur’an is the Book of God... The Ahmadiyya Head or Khalifa has no right to alter an ordinance contained in the Holy Book. The Khalifa is a deputy, not a dictator. A deputy is bound to

authority in the same way as are all the others.” (al-Fazl, April 5, 1949)

On another occasion, he said:

“Officers of Government, assistants, clerks, every one: your obligation to carry out orders or directions issued to you by the Government is a special and a serious one. When Government makes a thing binding, then, there can be no deviation, not even by a hair-breadth. Honest belief implies nothing else. When a person elects to serve a Government, forthwith he enters into a solemn covenant. It is that he will be unsparing, sincere and honest in carrying out the duties and obligations assigned to him. If he breaks the covenant, he makes himself answerable both to Government and to God. He engenders his faith, his relation with God.” (*al Muslih*, June 18, 1953)

In common wisdom also, it seems but plain that a movement which seeks adherents, fellow-members, and believers, in all parts of the world cannot but hold on to the principle that every one has to be loyal to the Government under which he lives. Anything short of this would mean disaster. Disorder and disruption rather than peace and goodwill. Disastrous for the movement, and productive of large scale conflicts, such as might destroy good human relations all over the world. If Ahmadis have the least bit of wisdom, they will not entertain a policy which will put an end to their own existence, or jeopardize peace in general. Ahmadis today are to be found in many parts of the world, outside Pakistan and India; in Malaya, Indonesia, Iran, Iraq, Syria, Egypt, parts of East Africa (such as Kenya, Uganda, Tanganyika), parts of West Africa (such as Nigeria, Ghana, Sierra Leone), Switzerland, Holland, Germany, UK, USA, Canada, South America and so on. Even outside Pakistan and India, in places their numbers run into thousands, and the numbers are on the increase. Such a movement brooks disaster, if it begins to oscillate between different loyalties. Divided loyalty can only be fatal for such a movement—fatal both spiritually and physically.

One imaginary situation is often posed. Two countries, both with Ahmadi populations, go to war, Ahmadis in the two countries profess loyalty to their respective Governments. What are Ahmadis going to do

in such a contingency? Will they still side with their respective Governments and engage in mutual killing? The question is not a new one. Neither for us, nor for the rest of the world. Our answer has always been this: Yes, even in such a contingency, Ahmadis will remain loyal to their respective Governments. This belief of ours is not of our making. It is a belief taught by God and explained by His Prophet. It is a belief we cannot alter or dilute. If loyalty to their respective Governments results in the killing of Ahmadis by Ahmadis, well that is there and, there is nothing more to be said or done. It is but a consequence, an obligation entailed by our religious belief. Principles have priority over persons. Persons may be sacrificed for the sake of principles, not principles for the sake of persons. Such mutual killing will be forgiven by the Wise and Merciful God of the Qur'an. It will be the result of His own teaching, of conditions, over which we have no control.

The situation, however, is not so imaginary. History is full of instances in which professors of the same creed have fought each other. Hindus have fought Hindus, Christians Christians, and Muslims Muslims.

Believers have put to death other believers of the same religion sometimes several hundred thousand in number. The most cruel wars in history have been fought without cause, and with the most tragic consequences. What then if Ahmadis have to fight against Ahmadis? They will fight and kill one another, if necessary, to save a divine principle: the principle of loyalty to the state to which one belongs. Such wars are an understandable obligation. So, Ahmadis may fight on opposite sides. But while they fight they will also pray for the return of peace, a peace which makes the world safe for truth and justice.

True, Ahmadis owe spiritual allegiance to one leader or Imam. How, one may ask, can they be permitted to take part in mutual killing? The answer is again the same: The Ahmadi Imam is no dictator or ruler who can do what he likes or order his followers as he pleases. The Ahmadi Imam or Khalifa is himself subject to Islamic Law, the Shariah. The Shariah is above the Khalifa, not the Khalifa above the Shariah. We may quote from the statement of the present Khalifa again (the second Khalifa of the Promised Messiah):

“No Khalifa has the power to alter any of God’s ordinances. The Khalifa is no dictator. He is only a deputy.

He is bound to. carry out a law, to put through some one else's commands. He is subject to that law, those commands, as much as all the others in the fold." (al-Fazl, April 5, 1949)

We should also remember that the Ahmadiyya Khilafat is a spiritual institution. It has and seeks no political power, no statehood. Ahmadis seek to advance only by spiritual methods. They and their Head are content to live as loyal citizens under Governments which guarantee freedom in religious matters.

Then, have not Catholics fought Catholics, belonging to different countries, different states? And yet Catholics owe allegiance to the Pope, believe in him and obey him, as though he were God on earth, (being successor of Christ, the God incarnate). And not Catholics only. Muslims also have fought Muslims. Muslims fought Muslims in the time of the Abbaside Khalifas, whose Khilafat was received as authentic by all Sunni Muslims? Again during the Turkish Khilafat, Muslims of different countries fought one another and yet they owed allegiance to one Khalifa or Imam. These facts are eloquent. They speak and speak loudly. They prove that followers of one and the same creed, owing spiritual loyalty to the same leader or chief, can go to war against one another. Why not Ahmadis? Why cannot they be trusted to do the same? Why cannot they be loyal to their Imam and yet be loyal to the states under which they live?

To be brief, the Ahmadiyya stand is clear and clean. Need we reiterate that we Ahmadis living in different countries, under different states and Governments, are loyal to the countries in which we live, to the states and Government under which we live. Ahmadis of Pakistan are loyal to Pakistan, deeply concerned to exert and to pray for its progress and prosperity. Similarly Ahmadis of India are loyal to India. The position is inevitable. It is the position the late Quaid-i-Azam perceived so clearly in 1947. He commended to Indian Muslims the duty of loyalty to India. Ahmadis in Indonesia; are loyal to Indonesia, Ahmadis in Syria and Egypt to the UAR, Ahmadis in West Africa to their African Governments, Ahmadis in Germany are loyal to Germany, Ahmadis in Britain are loyal to Britain, in America to America and so on. This is the divine command and the voice of our hearts. And he who does not believe us and attributes some other belief to us, offends against God and grievously wrongs us. "And our last words are, *True praise is for Allah alone, the Lord of all the Worlds.*"

“Suspension of Jihad”

B.A. Rafiq, Ex-Imam London Mosque

One misunderstanding that is being spread abroad is that the Founder of the Ahmadiyya Movement forbade *Jihad* to please the British Government and to procure worldly benefits from it.

Before we enter upon a refutation of this misleading propaganda it would be helpful to set forth the meaning of the concept of *Jihad*. The root of the Arabic word *Jihad* is *jahd* which connoted endurance of rigorous conditions. Thus *Jihad* means to strive to the utmost for the achievement of a purpose and to leave nothing undone in pursuance of it. The well-known lexicon *Tājul-Urūs* says:

The true meaning of *Jihad* is not to hold back anything and to put forth every effort and to achieve the purpose in view by forcing one-self. *Jihad* is of three types, namely, to oppose the enemy with full effort, to employ all one's faculties in opposition of Satan and to strive to the fullest that satanic designs should be altogether frustrated in the world, and to strive to the utmost in the struggle with oneself. The verse of the Holy Quran: 'Strive in the cause of Allah a perfect striving;' comprises all these three types of *Jihad*.

Thus *Jihad* is of three types. One, the *Jihad* against oneself which in Islamic idiom is called the greatest *Jihad* (*Jihad Akbar*). Two, the *Jihad* that is waged against Satan and satanic teachings and designs, and is called the great *Jihad* (*Jihad Kabeer*). Three, the *Jihad* that it waged against the enemy of freedom of conscience; this is called the lesser *Jihad* (*Jihad Asghar*). The Holy Prophet, peace and blessings of Allah be upon him, has described the striving against self as *Jihad Akbar*. It is mentioned in the *hadees* that returning from an expedition (Tabuk), the Holy Prophet said:

We are returning from the *Jihad Asghar* (fighting) to *Jihad Akbar* (struggle against self). (*Kashaf*)

He also said:

The *mujahid* who is exalted above other *mujahids* is the one who strives against his own self.

The life of the Holy Prophet was divided into two parts, his life in Mecca and his life in Medina. During the Meccan period, he and his Companions were subjected to every kind of persecution, but they were not permitted to undertake Jihad by the sword. After the migration to Medina, God Almighty granted permission to the Muslims to oppose the aggression of their enemies by the sword. Now it is clear that every moment of the Holy Prophet's life was devoted to *Jihad*. It would be wrong to say that he did not carry out *Jihad* in the Meccan period and carried it out only during the Medina period. The truth is that every moment of his life and of the lives of his Companions was devoted to some type of *Jihad*. *Jihad* was carried on in the Meccan period, though there was no fighting and no killing of the enemy. In the Medina period, *Jihad* was continued in the same way but here *Jihad* by fighting was also added.

Let us now consider the attitude of the Promised Messiah, peace be on him, towards *Jihad* by fighting. During his time British rule had been established over the subcontinent of India, also comprising what today is Pakistan. Before the British this part of the country was subject to the rule of the Sikhs who had abolished all religious freedom, especially for the Muslims, for whom it became difficult even to carry out Divine worship freely. In this connection the Promised Messiah, peace be on him, has stated:

The Muslims have not yet forgotten the time when, at the hands of Sikhs, they were condemned to a blazing oven and not only was their world in ruins but their religion was even in worse case. It was difficult for them to carry their religious obligations, so much so that on one occasion a Muslim was killed for calling out the *Azan* (call to Prayers). (*Announcement* of 10 July 1900)

It has been observed that the Sikhs were inspired with great hatred of the Muslims. Muslim men, women and children were mercilessly slaughtered; their villages were ruined; their women were dishonored and thousands of mosques were demolished. (*Encyclopedia of Sikh Literature*, p. 1127).

After British rule replaced Sikh rule in this part of the country a *darbar* was held in Allahabad on 1 November 1858 in which it was announced on behalf of Queen Victoria:

We proclaim that it is our royal will and pleasure that no one of our subjects shall be persecuted or granted any favor on account of his religious beliefs or practices, nor shall any person be deprived of his security. In the eye of the law all people shall be equally entitled to impartial protection.

In these circumstances, when unlike the Sikhs the British Government did not consider the Muslims as deserving to be killed and they were granted complete religious freedom of profession and practice, the Promised Messiah, peace be on him, announced:

Government has granted to every people full freedom for the propagation of their respective faiths and in this way people have been provided with an opportunity to study and reflect upon the principles of every religion... that is the reason why we, in our writings and our speeches, make mention of the beneficence of the British Government. (*Roedad Jalsa Dua*)

In his booklet *Tohfa Qaisariyya*, the Promised Messiah, peace be on him, explained the doctrine of *Jihad* as follows:

The second principle on which I have been established is the clarification of the doctrine of *Jihad* which has been misinterpreted by some ignorant Muslims. I have been made to understand by God Almighty that those practices that are currently regarded as *Jihad* are entirely opposed to the teachings of the Holy Quran. There is no doubt that the Holy Quran permitted the Muslims to fight under directions that were more reasonable than those relating to the battles of Moses and were more attractive than those related to the battles of Joshua, son of Nun. They had their origin in the fact that those who had taken up the sword unjustly against the Muslims and committed murder and carried on their tyranny to the extreme deserved to be punished by the sword. Nevertheless, this punishment was not so severe as was inflicted upon the enemy in the battles of Moses. A person who accepted Islam or agreed to pay the poll tax was exempt from punishment and this method was in accord with the law of nature... In short, at the time of the Holy Prophet, peace and blessings of Allah be upon

him, the basis of Islamic *Jihad* was that God’s wrath had been roused against the tyrants. But living under the rule of a benign government, as is the Government of our Queen and Empress, it is not *Jihad* to entertain rebellious designs against it but it is a barbaric idea which is born of ignorance. To entertain ill-will against a government under whom life is lived in freedom and there is complete security and religious obligations can be discharged to the full is a criminal step and not *Jihad*... Thus, God Almighty had established me on the principle that sincere obedience and gratitude should be rendered to a benign government such as the British Government. My Community and I are bound by this principle. I have written several books in Arabic, Persian and Urdu on this question and have expounded in them in detail how the Muslims of British India lead their lives in comfort under the British Government and how they can freely propagate their faith and discharge their religious obligations without let or hindrance and how wrongful and rebellious it is to entertain any idea of *Jihad* against this blessed and peace-loving Government. (*Tohfah Qaisariyya*, pp. 9-10)

This makes it clear that in the view of the Promised Messiah, peace be on him, there was no ground for undertaking *Jihad* by the sword against the Government in India as none of the conditions of *Jihad* operated in India.

The Promised Messiah, peace be on him, was not alone in holding the view that *Jihad* by the sword was not permitted against the British Government in India. All the eminent divines of his time made declarations to the same effect and in accordance with them refrained from any activity which might be construed as *Jihad* by the sword and thus confirmed their declarations by their conduct. By way of illustration we set out some of these declarations.

(1) Maulvi Muhammad Husain Sahib of Batala, one of the outstanding leaders of the Ahle Hadees, declared:

‘It is not permissible for the Muslims to fight, or to help with men and money those who fight, against a Government of whatever religion, whether Jewish,

Christian, or other, under whom they live in security and are free to discharge their religious obligations, Accordingly, for the Muslims of India, opposition to or rebellion against the British Government is forbidden.' (*Ishaatus-Sunna*, Vol. VI, No. 10)

The same divine urged:

Brethren, this is no longer the time of the sword. It has now become necessary to use the pen in place of the sword. (*Ishaatus-Sunnah*, Vol. VI, No. 12)

(2) Maulvi Muhammad Jafar Sahib of Thanesar, has recorded in his well-known biography of Hazrat Syed Ahmad Sahib Brelvi, the Reformer of the 13th century of Islam:

It is a correct statement that when he was proceeding on *Jehad* against the Sikhs someone asked him why did he propose to go so far to carry out *Jehad* against the Sikhs? Why did he not start *Jehad* against the British, who are the rulers of this country and deny the truth of Islam? He could fight them at home and take over India from them. He would have the support of hundreds of thousands in this enterprise. To travel to Afghanistan through hundreds of miles of Sikh territory and to remain there for years for fighting the Sikhs is a design so difficult that the people are not willing to adopt it. To this Syed Sahib made answer that he did not desire to take over any country from the British or from the Sikhs and to rule over it himself. The only reason why he designed to carry out *Jehad* against the Sikhs was that they oppress the Muslims and obstruct them in the performance of their religious obligations like calling out the *Azan*. If at this time or after the establishment of his supremacy the Sikhs refrain from persecuting the Muslims, he would no longer have any cause to fight them. The British are non-Muslims but they do not oppress the Muslims in any way, nor do they obstruct them in the performance of their religious obligations and worship. The Muslims openly propagate their faith and practice their religion under them. They not only do not forbid or obstruct the Muslims in any of this but are ready to punish anyone who might commit any

aggression against the Muslims. He affirmed that his real purpose was the propagation of the Unity of God and the revival of the practice of the Chief of the Messengers, and that under the British he carried out this purpose without any hindrance. Then why should he start *Jihad* against the Government and should shed the blood of both sides contrary to the principles of religion. On hearing this reply, his interrogator held his peace having understood the true purpose of *Jihad*. (*Biography of Hazrat Syed Ahmad*, p. 71)

At another place Maulvi Muhammad Jafar Sahib has stated:

It is also correctly related that while Maulana Ismail Shaheed was delivering a sermon during his stay in Calcutta, someone asked him whether it was proper to carry out *Jihad* against the British Government. In reply the Maulana said it was not permissible to carry on *Jihad* against such an impartial and non-bigoted Government. On the other hand, the tyranny of the Sikhs in the Punjab had reached a stage where it called for *Jihad* against them. (*Biography of Hazrat Syed Ahmad*, p. 57)

(3) Maulvi Muhammad Hussain Sahib of Batala wrote:

At this time all the conditions of *Jihad* are nonexistent. Therefore, in India, from Calcutta to Peshawar, and from Sindh to the Deccan, no one is at liberty to carry on *jihad* against the British Government. (*Ishaatus-Sunnah*, Vol. IX, No. I)

(4) Sir Syed Ahmad Khan, Founder of the Aligarh College, wrote in 1885:

The vigorous conspiring of the Muslims and their consulting together that they should unite in carrying out *Jihad* against non-Muslims and should win their freedom from the Government is an utterly baseless thing. The Muslims enjoy complete security under the Government and can in no wise carry on *Jihad* against it. Twenty or thirty years ago a very well-known Maulvi, Muhammad Ismael, preached *Jihad* in India and urged people to join in

it. At that time he stated quite clearly that the people of India who live in security under the British Government have no cause to carry on *Jehad* against that Government. (*Causes of the Indian Rebellion*, p.104)

(5) Maulvi Murtaza Ahmad Khan Sahib has recorded that the Khalifatul-Muslimeen Sultan Abdul Hameed II of Turkey communicated a declaration to the British that the Muslims of India should not fight the British as they had proved to be the allies of and in sympathy with the Islamic Khilafat. (*History of the Nations of the World*, p. 639).

(6) Maulvi Syed Nazir Hussain Sahib Delhvi declared:

As the conditions of *Jehad* do not exist in this country it would be ruin and sinful to carry on *Jehad* here. (*Fatawa Naziriyya*, Vol. IV, p. 472)

He also declared that the rebellion of 1857 was not *Jehad* under the Islamic law but was a faithless proceeding involving a breach of covenant and disorder and rancor and that participation in it or any assistance rendered towards it was sinful. (*Ishaatus-Sunnah*, Vol. VI, No. 10)

(7) Maulana Maudoodi Sahib declared:

When the Muslims were defeated and the British Government was established and the Muslims were content to live in this country with freedom to practice their personal law, this country ceased to be a country at war. (*Book on Interest*, p. 1)

All this shows that all serious minded Muslims have been grateful to the British Government who rescued them from the oppression and religious persecution of the Sikhs and gave them complete religious freedom. Muslim divines were united in declaring that it was not permissible to enter upon *Jehad* against the British. They did not confine themselves to declarations, but confirmed them by their conduct that the conditions of *Jehad* did not exist in India and *Jehad* was not permissible against the British. Had that not been so, the Muslim divines of India would surely have raised the banner of *Jehad* against the British.

If our opponents believe that *Jehad* had become obligatory against the British in India, then they are guilty of the charge that they failed to carry out this obligation. According to the Ahmadiyya Community the

causes and conditions of *Jihad* were non-existent in India and therefore *Jihad* was not obligatory on them and by not embarking on it they were not guilty of any default. But those who believe that they are under an obligation and then commit a default in respect of it are certainly sinners.

The Promised Messiah, peace be on him, set forth the true Islamic teaching concerning *Jihad*. He states:

Without a doubt the causes of *Jihad* do not exist in this country in these days. Therefore, the Muslims of this country are today forbidden to fight in the name of religion and to slaughter those who reject the Islamic law. God Almighty has clearly forbidden *Jihad* by the sword in a time of peace and security. (*Tohfah Golarvia*, p. 82)

It is obvious that no divine can hold *Jihad* lawful at a time when its conditions do not exist.

It must be remembered that the Promised Messiah, peace be on him, did not forbid *Jihad* absolutely. He argued his Community to carry *Jihad* all the time. He states:

The *Jihad* of this age is to strive in upholding the word of Islam, to refute the objections of the opponents, to propagate the excellences of the Islamic faith, and to proclaim the truth of the Holy Prophet, peace and blessings of Allah be upon him, throughout the world. This is *Jihad* till God Almighty brings about other conditions in the world. (*Letter addressed to Mir Nasir Nawab Sahib*)

In this letter the words: “Till God Almighty brings about other conditions in the world,” are worthy of note. They clearly indicate that he did not reject the concept of *Jihad* by the sword but believed that the obligation of such *Jihad* had been postponed in this age on account of the absence of the conditions that call for it. He did not abrogate *Jihad* by the sword, nor could he do so as he was bound by the Holy Quran. He merely declared its postponement. He cited the *hadees* that the Holy Prophet, peace and blessings of Allah be upon him, had prophesied that the Promised Messiah would not fight with the sword as his age would be a time of religious freedom.

Finally, we would draw attention to a statement of Hazrat

Khalifatul-Masih II which explains the attitude of the Ahmadiyya Community towards *Jehad*. He states:

As the *salat* is obligatory so, when the need arises, is fighting for the faith obligatory... It should be remembered that of the matters which have prescribed as the principal constituents of faith, one is *Jehad*... He who turns away from *Jehad* when it becomes obligatory is condemned to hell. (*Report of the Majlis Mushawarat*, 1950)

At a time when the conditions for *Jehad* by the sword did not exist the Ahmadiyya Community eagerly carried out *Jehad* with the Holy Quran, which has been called the Great *Jehad*, and *Jehad* against their own selves, which has been called the Greatest *Jehad*. They continue to refute the Christian and Arya Samajist opponents of Islam. After the establishment of Pakistan, when the Dogra forces and the Indian army were suppressing the Muslims of Kashmir, the Ahmadiyya Community of Pakistan was the only one that raised a volunteer corps called the Furqan Force to fight in Kashmir along with the army of Pakistan and thus carried out *Jehad* by sword in practice. Several young men of the Furqan Force became martyrs in this fighting. Thus, when the time came for *Jehad* by the sword the Ahmadiyya Community participated in it at once and should the conditions of *Jehad* by the sword arise again, the Ahmadiyya Community will, God willing, not hesitate to discharge the obligation of *Jehad* by the sword.

From *Truth About Ahmadiyyat*, by B.A. Rafiq

Welcome the Second Coming

**Saying of the Holy Prophet Muhammad
peace and blessings of Allah be on him**

Beware, there will be no prophet or messenger between Jesus, the son of Mary, and me. Remember, he shall be my Caliph after me to my people. Remember, he will vanquish Anti-Christ, break the Cross (with argument), abolish the taking of Jizya (tax collected from defeated people), as there would no longer be any war. Remember, whoever meets him should convey my greetings to him.

Translated from Tabrānī al-Ausat was-Saghīr

An act against God and His people

Aftab Ahmad, M.D., Portland, OR

The terrorist act and the tragedy associated with this event had a profound effect on me and my family. I can't imagine how anyone can plan to do such things and bring pain and suffering to so many innocent people. On behalf of all peace-loving Muslims who adhere to the teaching of the Holy Koran (Muslim scripture) and follow the examples and the standard established and practiced by our prophet (peace and blessings of God be upon him), I strongly condemn the despicable act of terrorism and violence that killed so many innocent people. Our faith of Islam and God of Islam, abhors any act of violence against innocent people under any circumstances. Muslims are only permitted to defend themselves against aggression and to do everything possible to achieve and promote peace to protect human life.

I would like to quote some of the verses from our scripture, Holy Koran, to support this point. Chapter 60, verse 9, sura Mumtahanah:

“God forbids not respecting those who have not fought against you on account of your religion and who have not driven you out of your homes that you may be kind to them and deal equitably with them, surely God loves those who are equitable.”

Chapter 22, verse 40-41, sura al-Hajj:

“Permission to take up arms is given to those against whom war is made because they have been wronged and Allah indeed has power to help them.”

“Those who have been driven out from their homes unjustly only because they said, “Our Lord is God,” and if God had not repelled some people by means of others, cloisters and churches and synagogues and mosques where in the name of the God is often remembered would surely have been destroyed and God will surely help him who helps Him. God is indeed powerful and mighty.”

These two verses make it very clear that one can take arms against only those individuals who have waged war and have decided to cause harm. Islam has attached very great importance and sanctity to human life. Of all things man's life according to the Koran is most sacred and

inviolable. It is a sacrilege to take it except under very rare circumstances. This point is further elaborated by the following verses.

Chapter 5, verse 33, sura al-Maidah:

“Who so ever killed a person unless it be for killing a person or for creating disorder in the land, it shall be as if he had killed all mankind and who so saved a life it shall be as if he had saved the life of all mankind.”

Chapter 2, verse 191, sura al-Baqarah:

“And fight in the way of God against those who fight against you but do not transgress, surely God loves not the transgressor.”

Chapter 42, verse 40, 41, 42, 43, 44, sura Al-Shura:

“And those who, when a wrong is done to them defend themselves. Remember that the recompense of an injury is an injury the like thereof but who so forgives and thereby brings about an improvement his reward is with God. Surely, He loves not the wrongdoers.”

“There is no blame on those who defend themselves after they have been wronged. The blame is only on those who wrong men and transgress on the earth without justification, such will have a grievous punishment.”

“And he who is patient and forgives that surely is the matter of high resolve.”

These verses convey a clear message to the Muslims that they should forgive even those who have directly offended them, but to offend and kill people who do not even know them and who have no grudge against them is totally against the principles and guidance of the Holy Koran.

There is another verse in the Holy Koran that makes this point even more clear.

Chapter 9, verse 6, sura Al-Tauba:

“And if anyone of the idolaters seeks protection of thee, grant him protection so that he may hear the word of God then convey him to his place of security that is because they are a people who have no knowledge.”

According to this verse, even the prisoner of war should be treated with kindness and no force should be used to compel them to accept Islam. It is very sad that despite this clear Koranic teaching some Muslims believe that using force to convert people is justified. The destruction of the World Trade Towers and the attack on the Pentagon with hijacked passenger planes with innocent, living human beings within them is the most heinous and devilish action undertaken by a group of monsters and deranged people. This is an act against God and His innocent people. God will never leave these people unpunished, even those who played a very minor role in it to bring about this magnitude of suffering and pain. The Koranic verse is so clear against such a group of people.

“The blame is only on those who wronged men and transgressed in the earth without justification such will have a grievous punishment.”

(Chapter 42, al-Shura, verse 43)

I am certain that the majority of the Muslims condemn this horrible act, but there is a small minority of Muslims who are brainwashed by the Mullahs. They misinterpret the verses of the Koran and make them believe that killing of Jews, Christians and disbelievers is a sacred act of jihad (the Holy war). They call themselves Hisballah (army of God) who will be favored and rewarded by God for their so-called Holy action. They also believe that if they died in such a strive they will be admitted in the highest place in Heaven. They will be enlisted among the shaheed (martyr). This is a very sad understanding. Creating disorder and killing innocent people is a great sin (Chapter 5, sura al-Maidah, verse 33).

The Mullahs use some of the verses from the Holy Koran to misguide ignorant Muslims. The following verse is an example:

“O ye! You who believe take not the Jews and the Christians for friends. They are friends of each other. And who so among you takes them for friends is indeed one of them. Verily God guides not the unjust people.”

(Chapter 5, sura al-Maidah, verse 52)

This verse should not be construed to prohibit or discourage just or benevolent treatment of Jews, Christians and other disbelievers. This

verse refers only to those Jews and Christians who were at war with Muslims and who were always hatching plots against them.

The following verse refutes the concept of hatreds against Jews, Christians and other non-Muslims.

“Surely those who have believed, and the Jews and the Sabians and the Christians, who so believe in God and the last day and do good deeds, on them shall come no fear nor shall the grieve.” (Chapter 5, sura al-Maidah, verse 70)

Some of the groups of Muslims give an erroneous excuse for undertaking an act of terror to punish their enemy. They argue and support this act by saying, “Our enemy is too strong and too well equipped with arms and ammunition. Our only recourse is suicide bombing or terrorist acts.” They forget that this act is totally against the limits imposed by God. God says in the Holy Koran, “If you are weak and oppressed, pray to me and I will answer your prayers and help you against your enemy.” This verse explains this point:

“And when my servant asks thee about Me, say I am near. I answer the prayer of the supplicant when he prays to Me. So they should harken to Me that they may follow the right way.” (Chapter 2, sura al-Baqarah, verse 187)

The Holy Koran repeatedly advises Muslims to be kind, compassionate, caring and just towards all of mankind irrespective of their cast, creed, color and faith. The following two verses will support this point:

“You are the best people raised for the good of mankind, you enjoin good and forbid evil and believe in one God.” (Chapter 3, sura Al Imran, verse 111)

“Verily God enjoins justice and the doing of good to others, and giving like kindred, and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed.” (Chapter 16, sura al-Nahl, verse 91)

I have a message for the Muslims. This is a time for us to start soul-searching and try to find out why our plight and image is so poor in the entire world. Why are all the Muslim countries littered with corruption and carelessness toward the poor and destitute? Why do Muslims take arms against each other and do not hesitate to kill other Muslims while they are praying to God inside a mosque? Why this decadence and

deterioration when God has promised that Islam will prevail over other religions?

The answer is quite obvious. We call ourselves Muslims but our deeds and actions are contradictory to our teaching. I am a Muslim. I have read the Holy Koran many times with meanings and explanations. I have read the Hadith (saying of the Holy Prophet, peace and blessing of God be upon Him) and I have gone through the life of our Holy Prophet. If we understand the faith of Islam truly and sincerely, we come to only one conclusion. A true Muslim is one who cares for others more than he cares for himself. A true Muslim goes out of his way to help and comfort others. A true Muslim feeds the poor and hungry. A true Muslim does not cause suffering but he weeps and cries when he sees someone's suffering and provides comfort and care for those who are offended. A true Muslim when afflicted with adversity bears it with patience and prayers. A true Muslim never takes arms against anyone except to defend himself. The following verse advises Muslims what to do when they face difficult situations:

“O ye! Who believe, seek help through perseverance, patience and prayer, surely God is with those who patiently persevere.” (Chapter 2, sura al-Baqarah, verse 154)

God never supports the suicide bombs and terrorists acts against human beings.

One other point I would like to clarify. Some of the deviated and strayed Muslims might think that it was the hand of God that assisted the noble Muslims to bring down the World Trade Center towers to humiliate and punish the Americans. They could not be more wrong. The God of Islam is gracious and merciful. This was an act of Satan working with deranged, sick and cowardly people to accomplish this ungodly act. This uncivilized act of violence on innocent people has disgraced the peaceful religion of Islam. It has lowered the image of the entire Muslim community and above all it has humiliated our Prophet, Mohammed (peace and blessings of God be upon him) whose very advent was to bring comfort, peace and protection to the entire mankind. This is exemplified by the following verse of the Holy Koran:

“And we have not sent thee, but as a mercy for all mankind.” (Chapter 21, verse 108)

This inhumane action of such Muslims was prophesized by the Prophet of Islam 1,500 years ago. Hazarat Ali (God be pleased with Him) relates that the Holy Prophet (peace and blessings of God be upon him) said,

“A time will come when nothing will remain of Islam except its name and nothing will remain of the Koran except its scripts. The mosque will be full of worshipers, but as far as righteousness is concerned they will be empty and deserted. Their “Ullama” (religious scholar) will be the worst of creatures under the canopy of the Heavens. Evil plots will originate from them and to them will they return.”

To everyone who was involved in this evil act, I have a message. God has identified each one of you planning this heinous act. Nothing is hidden from Him. He heard the cry of the woman, “Oh . . . my . . . God” when the tower was collapsing. His eyes are watching you wherever you hide. He is coming after you with vengeance and rage. He will catch you by your neck and put you in the fire of Hell.

Lastly, I would like to join my American brothers and sisters to offer prayers for those who have been afflicted by this tragedy. May Allah help them to bear the loss of their loved ones. And for those innocent victims who lost their lives, they will always remain in our thoughts and in our prayers. May Allah bestow his mercy and kindness on them and grant them peace, joy and fulfillment in their afterlife. Let us also join our hands in prayer for the American army and its allies. May Allah help them to achieve their goal in locating and destroying the terrorists. May their annihilation become a lesson for all the evildoers, forever. Amen. May God open our vision and strengthen our hands to resist injustice and aggression against innocent people. Amen.

(Dr. Aftab Ahmad, a heart surgeon, is a member of the Portland Rizwan Mosque serving the area's Ahmadiyya Muslim community.)

The Oregonian, Guest Commentary, October 12, 01
(Reprinted with permission)

Note from Muslim Sunrise:

Koran in this article refers to the Muslim Holy Book, Qur'ān, revealed to Muhammad, peace and blessings of Allah be on him.

Ahmadiyya Muslim Contacts in the US

National Headquarters: Bait-ur-Rahman Mosque
15000 Good Hope Road, Silver Spring MD 20905 (301) 879-0110

Arizona: Tucson
Yousuf Mosque

250 West Speedway, Tucson AZ 8570
(520) 624-4100 or (520)884-8964

California: Los Angeles

Bait-ul-Hameed Mosque

11941 Ramona Avenue, Chino CA 91710
(909) 627-2252

California: San Francisco

520 Pacifica Avenue, Pittsburg CA 94565
(925) 458-9098

California: San Jose

926 Evans Road, Milpitas CA 95035
(408) 941-0400

District of Columbia:

Washington, American Fazal Mosque

2141 Leroy Place NW,
Washington DC 20008 (202) 232-3737
Florida: Miami, Bait-un-Naseer
6841 SW 185 Way, Ft. Lauderdale FL 33332
(305) 680-0228

Illinois: Chicago, Sadiq Mosque

4448 S. Wabash Avenue, Chicago IL 60653
(773) 268-8281

Illinois: Chicago

2134-36 N. Van Buren Avenue,
Chicago IL 60612 (312) 226-0500

Illinois: Chicago

25510 Route 53, Glen Ellyn IL 60137
(708) 790-0804

Illinois: Zion

2103 Gabriel Street, Zion IL 60099
(312) 746-5585

Louisiana: New Orleans

3817 Calarado Avenue, Kenner LA 70065
(504) 464-9837

Maryland: Baltimore

4406 Garrison Boulevard,
Baltimore MD 21215 (410) 664-2747

Maryland: Silver Spring

Bait-ur-Rahman Mosque

15000 Good Hope Road,
Silver Spring MD 20905 (301) 879-0110

Massachusetts: Boston

4 Nasir Ahmad Road, Sharon MA 02067
781 784 9574

Michigan: Detroit, Baitul-Muzaffar

8218 Wyoming Street, Detroit MI 48204
(313) 933-9850

Missouri: St. Louis, Sadiq Mosque

4401 Oakwood Street, St. Louis MO 63121
(314) 381-4850

New Jersey: North Jersey, Bait-ul-Wahid

291 Crooks Avenue, Clifton NJ 07011
(201) 340-4637

New Jersey: Old Bridge, Bait-ul-Hadi

27 South St, Old Bridge NJ 08857
(732) 360-2001

New Jersey: Willingboro

500 Bridge Street, Willingboro NJ 08046
(609) 877-2833

New York: New York, Bait-uz-Zafar

86-71 Palo Alto Street, Holis NY 11423
(718) 479-3345

New York: Rochester, Bait-un-Naseer

564 Merchants Road, Rochester NY 14609
(716) 428-7760

North Carolina: Charlotte

11205 Hambright Road,
Huntersville NC 28269 (704) 948-0811

Ohio: Cleveland, Bait-ul-Ahad

297 Center Road, Bedford OH 44146
(440) 439-4448

Ohio: Dayton, Fazl-i-Umar Mosque

637 Randolph Street, Dayton OH 45408
(937) 268-0279

Oregon: Portland, Rizwan Mosque

9925 SW 35th Drive, Portland OR 97219
(503) 246-0813

Pennsylvania: Philadelphia

855 Big Oak Road, Yardley, PA 19067
(215) 428-2280

Pennsylvania: Philadelphia, Nasir Mosque

5120 N. 10th Street, Philadelphia PA 19140
(215) 455-4655

Pennsylvania: Pittsburgh, Nur Mosque

2522 Webster Avenue,
Pittsburgh PA 15219 (412) 682-4066

Pennsylvania: York, Noor Mosque

334 S George Street York PA 17404
(717) 843-3162

Texas: Houston

8121 Faribanks Whiteoak Road,
Houston TX 77040 (713) 896-8989

Wisconsin: Milwaukee

5600 W Fond du Lac Avenue
Milwaukee WI 53216
(414) 462-2535

Conditions of *Bai'at* (Initiation)

in The Ahmadiyya Movement in Islam

by *Ḥaḍrat Mirza Ghulām Ahmad of Qādiān*

The Promised Messiah and Mahdi (peace be upon him)

The initiate shall solemnly promise:

I. That he/she shall abstain from *Shirk* (association of any partner with God) right up to the day of his/her death.

II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.

III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (*peace and blessings of Allah be upon him*); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory Prayers) and invoking *Darūd* (blessings) on the Holy Prophet (*peace and blessings of Allah be upon him*); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur'an; and shall make the Word of God and the Sayings of the Holy Prophet (*peace and blessings of Allah be upon him*) the guiding principles in every walk of his/her life.

VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

IX. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection demanding devoted dutifulness.

(Translated from *Ishtihār Takmil-i-Tabligh*, January 12, 1889)

Suspension of Jihad with Sword

I have brought you a commandment which is that Jihad with the sword has been ended but the Jihad of the purification of your spirits must continue to be waged. I say this not on my own but in order to proclaim the design of God. Reflect on the hadees of Bukhari wherein it is stated that the Promised Messiah would put an end to fighting for the faith. Accordingly I command those who have joined my ranks that they should discard all such notions. They should purify their hearts and foster their mercy and should have sympathy for the afflicted. They should spread peace on the earth, for this would cause their faith to spread.

*Haqrat Mirza Ghulam Ahmad Qadiani (1835-1908),
The Promised Messiah, peace be on him*

The Muslim Sunrise is published by the

Ahmadiyya Movement In Islam, Inc., U. S. A.

15000 Good Hope Rd, Silver Spring, MD 20905-2120

Phone: (301) 879-0110 / Fax: (301) 879-0115

Printed at the Fazl-i-Umar Press and Distributed from Chauncey, OH 45719

Postmaster Send Address Changes to:

Ahmadiyya Movement In Islam, Inc.

PO Box 226, Chauncey, OH 45719

NON PROFIT
ORG.

**U.S. POSTAGE
PAID**

Chauncey, OH
Permit # 1